

Namaz me rafa al yadain karne ka saboot

- 1) Sahabi hazrat Abdullah bin Umar (R.A) farmate hain ke rasool Allah (s.a.w.s) namaz ke shuru me, ruku se pehle aur ruku ke baad apne dono haat khando tak uthaya karte thay.
Reference: Sahi al Bukhari hadees no: 735,736,738, Sahi al Muslim hadees no: 390, An Nasai hadees no: 876
- 2) Sahabi hazrat Abdullah bin Umar (R.A) khud bhi shuru namaz me, ruku se pehle, ruku ke baad aur do rakatein padhkar khade hotay waqt rafa al yadain karte thay aur esay rasool Allah (s.a.w.s) ki taraf se kehte thay.
Reference: Sahi al Bukhari hadees no: 739
- 3) Sahabi hazrat Malik bin Hawayras (R.A) shuru namaz me rafa al yadain karte, phir jab ruku karte rafa al yadain karte, aur jab ruku se sar uthatay to rafa al yadain karte aur ye farmate thay ke rasool allah (s.a.w.s) bhi isi tarha karte thay.
Reference: Sahi al Bukhari hadees no: 737, Sahi al Muslim hadees no: 391
- 4) Sahabi hazrat Waiel bin Hajar farmate hain maine rasool allah (s.a.w.s) ko dekha, jab aap (s.a.w.s) namaz shuru karte to allah hu akbar kehte aur apne dono haat uthatay, phir apne haat kapdo me dhank letay phir daya (right) haat bayein (left) haat par rakhte, jab ruku karne lagte to kapdon se haat bahar nikalte, allah hu akbar kehte aur rafa al yadain karte, jab ruku se uthatay to sami allah huliman hamida kehte aur rafa al yadain karte. **Reference: Sahi al Muslim hadees no: 401**
- 5) Sahabi hazrat Abdullah bin Zubair (R.A) farmate hain maine hazrat Abu Baker Siddique (R.A) ke piche namaz padhi wo namaz ke shuru me, aur ruku se pehle aur jab ruku se sar uthatay to apne dono haat khando tak uthatay thay aur kehte thay ke rasool allah (s.a.w.s) bhi isi tarha shuru me, ruku se pehle aur ruku se sar uthatay ke baad rafa al yadain karte thay. **Reference: Behaaqi Sanad Saheeh hadees no: 2/73**
- 6) Khaleefa tul Momineen hazrat Umar Farooq (R.A) ne ek martaba logo ko namaz ka tareeqa batanay ka irada kiya to qibla ruqh hokar khaday hogaye aur dono haton ko khando tak uthaya, phir allah hu akbar kaha phir ruku kiya aur isi tarha (haton ko buland) kiya aur ruku se sar uthakar bhi rafa al yadain kiya. **Reference: Behaaqi Asnaad Saheeh nisb al raye hadees no: 1/415, 416**
- 7) Khaleefa tul Momineen hazrat Ali (R.A) farmate hain rasool Allah (s.a.w.s) namaz ke shuru me, ruku me jane se pehle aur ruku se sar uthatay waqt aur do rakatein padhkar khada hotay waqt rafa al yadain karte thay. **Reference: Sunan Abu Da'ood hadees no: 744**
- 8) Sahabi hazrat Abu Hameed Saa'adi (R.A) ne sahaba karam (R.A) ke ek majme me bayan kiya ke rasool (s.a.w.s) jab namaz shuru karte aur jab ruku me jate, aur jab ruku se sar uthatay aur jab do rakatein padhkar khaday hotay to rafa al yadain karte thay, tamaam sahaba (R.A) ne kaha tum sach bayaan karte ho, rasool allah (s.a.w.s) isi tarha namaz padhte thay. **Reference: Sunan Abu Da'ood hadees no: 730, Tirmizi hadees no: 304, Ibn Habbab hadees no: 5/182, 184**
- 9) Sahabi hazrat Abu Hurairah (R.A) farmate hain ke rasool Allah (s.a.w.s) shuru namaz me, ruku se pehle aur ruku ke baad apne dono haat khando tak uthaya karte thay. **Reference: Sahi al Bukhari hadees no: 789, Sunan Abu Da'ood hadees no: 738, An Nasai hadees no: 1149, Imaam ibn Khuzaima hadees no: 1/322, 694**
- 10) Sahabi hazrat Abdullah bin Umar (R.A) jab kisi (gair sahabi) shaqs ko deakhte ke ruku se pehle aur ruku ke baad rafa al yadain nahi karta to esay kankariyon se marte thay. **Reference: JuzZ rafa al yadain, al Bukhari 15 Sanad Saheeh**
- 11) Malik bin Haweyras (R.A) ka bayaan hai ke rasool akram (s.a.w.s) jab takbeer kehte to apne dono haat apne kaano tak uthatay aur jab ruku karte to apne dono haat kaano tak uthatay aur ruku se sar uthatay hue sami allah huliman hamida kehte aur rafa al yadain karte thay.
Reference: Sunan Abu Da'ood hadees no: 745, An Nasai hadees no: 879, 880, 1023, 1055, 1084, 1142
- 12) Hazrat Abdullah bin Umar (R.A) ka bayaan hai ke rasool Allah (s.a.w.s) jab namaz padhte to apne mondon tak apne dono haat uthatay aur isi tarha ruku me jaatay waqt aur ruku se sar uthatay waqt apne dono haat uthatay thay aur sajdon ke darmiyan rafa al yadain nahi karte thay.
Reference: Sunan Abu Da'ood hadees no: 721, Ibn Majah hadees no: 858, Tirmizi hadees no: 255, An Nasai hadees no: 1024
- 13) Imaam Abu Haneefa (R.A) ke Ustaad Ata bin Abi Rubaah (R.A) bhi ruku se pehle aur baad rafa al yadain karte thay.
Reference: juzZ rafa al yadain al Bukhari 62 Sanad Hasan
- 14) Imaam Bukhari (R.A) farmate hain: kisi ek sahabi se rafa al yadain ka na karna sabit nahi. **Reference: juzZ rafa al yadain al Bukhari 40, 76**

- 15) Sartaaj Ahnaaf imaam Muhammad (R.A) farmate hain: Abdullah bin Umar se riwayat hai ke rasool Allah (s.a.w.s) jab namaz shuru karte, to rafa al yadain karte aur jab ruku ke liye takbeer kehte to rafa al yadain karte aur ruku se sar uthatay to rafa al yadain karke sami allah huliman hamida kehte. **Reference: Mutaa Imaam Muhammad 99**
- 16) Fiqha Hanafi ki azeem kitaab 'DURRAY MUKHTAAR' me hai jisne kaha ke rafa al yadain se namaz me nuqhsaan aata hai iska qawl (baat) mardood hai, ruku me jane aur ruku se uthnay ke waqt rafa al yadain karne se kuch bhi nuqhsaan nahi hai. **Reference: Durray Mukhtaar 1/584**
- 17) Maulana Abdul Hayye Hanafi farmate hain ke Nabi kareem (s.a.w.s) se rafa al yadain karne ka bahut kaafi aur nihayat umda saboot hai, jo log kehtay hain ke rafa al yadain mansooqh hai, inka ye dawa be buniyaad hai, aur is baat ki koi tashfee daleel nahi. **Reference: Attaleequl Mumjid 9, 91**
- 18) Shah WaLi aLLah Muhaddis Dehelwi (R.A) farmate hain ke jab ruku karne ka irada kare to rafa al yadain karein aur jab ruku se sar uthaye, is waqt bhi rafa al yadain karein main rafa al yadain karne walo ko rafa al yadain na karne walo se acha samajhta hoon, kyuake rafa al yadain karne ki hadeesein bahut ziyada hai aur bahut saheeh bhi hain. **Reference: HUJJATUL BAALIGHAH 2/432**
- 19) **Shaik Abdul Qadir Jeelani (R.A)** Farmate hain ke namaz me takbeer-e-oola (Allah hu Akbar) ke waqt aur ruku me jaatay waqt aur ruku se uthatay waqt rafa al yadain karna chahiyea. **Reference: "GHUNIYATUT TAALIBEEN" Author: Shaik Abdul Qadir Jeelani (R.A)**
- 20) Khaleefa hazrat abu Baker Siddiq (R.A) bhi rafa al yadain karte thay. **Reference: Rawa Behaaqi wa Rijaalah Saqaat vol: 2 page: 73, Taqlees page: 82, Sabki page: 6**
- 21) Khaleefa hazrat Umar Farooqh (R.A) bhi rafa al yadain karte thay. **Reference: Taqleesul Habeer Labin Hajar page: 82, Tehqeequl Raasiq page: 38**
- 22) Imam Bukhari (R.A) ne farmaya hai

1) Hazrat Umar bin khattaab 2) Hazrat Ali bin abi talib 3) Hazrat Abdullah bin abbas 4) Abu Qatadah 5) Abu Usaid 6) Muhammad bin Musalmah 7) Sahel bin Sa'ad 8) Abdullah bin Umar Zaili 9) Anas bin Malik 10) Hazrat abu Hurairah 11) Abdullah bin Umru 12) Wail bin Hajar 13) Abdullah bin Zubair 14) Abu Moosa 5) Malik bin Hwayras 16) Abu Hameed al Saa'adi
17) Umme Darda (Raziallahu anhum ajma'eeeN)

Ye sab rafa al yadain kiya karte thay

Reference: juzZ Bukhari page: 6 , Tohfatul ahwazi 2/112, Talqeesul habeer 1/220

Allah Rabbul izzat Ka Farman Hai

"LAQAD KAANA LAKUM FEE RASOOLILLAH USWATUN HASANATUL LIMAN KAANA YARJULLAHA WAL YAUMAL AAQHIRA WA ZAKARALLAHA KASEERA"

Yaqeenan tumhare liye rasool Allah (s.a.w.s) me (tareeqa zindagi guzarne ka) umdah namoona (maujood) hai, har us shaqs ke liye jo Allah ta'aala par aur qamayay ke din par (Allah se mulaqaat ka) yaqeen rakhta hai aur ba kasrat Allah ki yaad karta hai.

[Sureh al Ahzaab Chapter 33 Aayat 21]

↓ FARMAYA ALLAH KE NABI (S.A.W.S) NE ↓

"SALLU KAMA RA'AYE TUMOONI OSALLI"

Is tarha namaz padho jaise ke tum mujhe namaz padhte hue dekho.

Sahi al Bukhari hadees no:6008, Sahi al Muslim hadees no:391

Sunan Abu Da'ood hadees no:589, Ibn Majah hadees no:979

Tirmizi hadees no:205, An Nasai hadees no:2/77

Note: Rasool allah (s.a.w.s) ne kaisi namaz padhi esay sirf sahaba karam (r.a) ne dekha hai, aur jo sahaba (r.a) ne dekha wo hadees ki shakal me maujood hai lehaza bila kisi khawf wa jhijak ke apni namaz is tarha padhein jaisi namaz Allah ke nabi imaam ul ambiya janab e aala muhammad rasool allah (s.a.w.s) aur apke sahaba ne padhi.

RAFA AL YADAIN KA INKAAR KARNE WALO KE BE BUNIYAAD DALAA'IL AUR UNKA KHULASA

Rafa al yadain ka inkaar karne walo me chaar qism ke log maujood hain jinke manghadat aqhwaal jawaab ke saat darj zael hai.

Pehle qism ke log: - Jo kekhte hain ke rafa al yadain pehle karna jaiz tha par ab nahi, wo iski wajah ye batate hai ke nabi kareem (s.a.w.s) ke zamane me kuch log bagal me buth (statue) rakkar namaz padhte thay isi wajah se ye hukum hua tha, lehaza ab ye hukum mansooq ho chuka hai.

Jawab: Sabse pehle to ye baat bilkul jhoot aur be buniyaad hai kyu aisi koi daleel quran wa hadees me maujood hi nahi hai jisme ye kaha gaya ho ke rasool Allah (s.a.w.s) ke piche log baghal me buth rakkar namaz padhte thay, dusri baat ye ke aap (s.a.w.s) ke piche sirf do hi qism ke log namaz paday thay jinme ek to sahaba karam (r.a) ki jamaat hai aur dusre munafiqo ka giroh.

Na'oozu billah **Sahaba** ne to kabhi aisa na kiya, rahe **Munafiq** bhala wo kyu aisa karenge wo to khud musalmaano ke dar se namazo ko dauday chalay aate thay aur sirf fajar wa isha ki namazo me maujood nahi rehte thay kyu andhere me inhe theek se koi deakh nahi pata tha bas isi mauqe ka faida uthakar wo in do namazo me ghayab raha karte thay...

Sawaal: Munafiq kisay kehte hain?

Jawab: Jo chup kar gunah kare usay munafiq kehte hain yani dil me kuch aur zaban par kuch aur rakhne walay.

Munafiqo ke bare me aap (s.a.w.s) ne farmaya hai ke ye log jahannum ke sabse nichle tabqe me hongay aur inke teen maqsoos alaametein hain.

1) BAAT KARAY TO JHOOT BOLAY

2) WADA KARAY TO TOD DAALAY

3) AMAANAT ME KHAYANAT KARAY

Allah hum sabko in munafiqana alaamaton se mehfooz rakhe AaMeeN...

Ab zara is haqeeqat par quran ki gawaahi bhi suntay chalein

“AUR JAB (MUNAFIQ) IMAAN WALO SE MILTE HAIN TO KEHTE HAIN KE HUM BHI IMAAN WALE HAIN AUR JAB APNE BADON KE PAAS JATAY HAIN TO KEHTAY HAIN KE HUM TO TUMHARAY SAAT HAIN HUM TO IN (MUSALMANO) SE SIRF MAZAAQ KARTE HAIN”

[Sureh Baqara 2, Aayat 14]

Ye **Munafiq** Allah ke nabi (s.a.w.s) aur sahaba karam (r.a) ko jhoot bolkar dhoka diya kartay thay ke wo bhi imaan wale hain, lekin haqeeqat me wo imaan walay nahi thay, jiska zikr Allah ta'aala ne **Sureh Baqara 2 Aayat 8** me kiya hai, aur yahan upar di gayi **Surah Baqara 2 Aayat 14** me Allah ta'aala ne musalmano se ho rahe isi dokhay bazi ka raaz faash kartay hue apne Habeeb Muhammad (s.a.w.s) ko is baat se aagah (Intimate) kardiya ke ye log musalman nahi hai balki **munafiq** hain ye musalman hone ka sirf dhong aur naatak kar rahe hain, ye log aisi harkat karke aap (s.a.w.s) ko ya apke sahaba ko dhoka nahi de rahe balki khud apne aap ko hi dhoka diye jaa rahe hain lekin jaantay nahi.

Maloom ye hua ke khud Allah ke nabi (s.a.w.s) ko inke seeno me chupay hue kufr wa nifaaq ka pata hi nahi tha aur apke sahaba (r.a) ko bhi jo ke in munafiqo ke saat hi aap (s.a.w.s) ke peechay namaz padha karte thay inhe bhi is baat ka zara sa bhi ilm nahi tha ke akhir unke saat namaz padnay walay munafiq hai ya musalman, kyu ye log zaahiri taur (Oopar se) par musalman aur baatini taur (Andar se) par munafiq thay pas isi liye Allah ta'aala ne bhi wahi ke zariye aap (s.a.w.s) ko is baat ki khabar dedi ke aap (s.a.w.s) ke pichay baaz log namaz to pad rahe hain lekin inke dil imaan se bilkul khali hain aur inke dilon me bajaye imaan ke kufr wa nifaaq pal raha hai aur ye log musalman hone ka dhong kar rahe hain inki namazen aur deegar ibadaat sirf dikhawa hai. Is tarah Allah ta'aala ne in munafiqo ki tamaam chaal baazio ka raaz faash karke rakhdiya taakay aap (s.a.w.s) aur apke sahaba inke shar se mehfooz reh saken. To Mere dosto agar ye munafiq baghalon me buth rakkar namaz padte thay to sahaba ko kyu nazar nahi aaye? kyu sahaba inhe musalman hi samajhte rahay? Aur phir kya wajah thi jo Allah ta'aala ne wahi ke zariye aap (s.a.w.s) ko inke dhoke baazio ki khabar di? Baat bilkul saaf hai ke munafiq bagalon me buth rakkar kabi namaz pade hi na thay, wo to musalmano ke dar se namazo ko dauday chalay aate thay. Khulasa kalam ye hai ke jo log bhi rasool Allah (s.a.w.s) ke peechay logo ka buth rakkar namaz padhne ke qayal hain unke paas iski koi bhi wazeh daleel quran wa hadees se maujood hi nahi hai siwaye manghadat qissay kahaniyo ke Chunanche Allah ka irshaad hai...

“QUL HAATOO BURHAANAKUM IN KUNTUM SAADIQEEN”

Inse kaho ke daleel pesh karein agar ye (apni baat me) sache ho.

[Sureh Baqara 2, Aayat 111]

Dusre qism ke log:- Jo kehte hain ke hamare imaam nahi karte thay isi liye hum bhi nahi karte aur yu ye log chaar imaamo me se kisi ek imaam ke muqallid (follower) hone ka nizam (rule) batatay hain.

Jawab: is baat ka jawab dene se pehle main ek sawal karna chahunga unlogo se jo in chaar imaamo me se kisi ek imaam ki andhi paiwi karne ka dastoor batatay hain.

Sawal: Kya chaar imaamo me se kisi ek ki pairwi karna sahi hai? Ya mere aur apke imaam, imaam ul ambiya Muhammad (s.a.w.s) ki itaa'at karna sahi hai?

Main nahi samajhta hoo ke koi bhi **saheb e aqal** saqs yahan in chaar imaamo me se kisi ek ka bhi naam lega, khair main apne jawab dene par aata hoon.

Nabi kareem (s.a.w.s) ke zamanay me quran ki tarah ahadees bhi likhi jaati thi. iska bada ehtamaam tha. jab nabi kareem (s.a.w.s) ki wafaat 11 hijri me amal me aayi to apke baad **khulfa e rashideen** ka daur taqreeban 30 saal ka raha jiski tafseel kuch is tarha hai.

DAUR E KHILAFAT

KHULFA E RAASHIDEEN	START	END	DAUR E KHILAFAAT
HAZRAT ABU BAKAR SIDDIQ (R.A)	11 HIJRI	13 HIJRI	2YRS 3MONTHS 9DAYS
HAZRAT UMAR FAROOQ (R.A)	13 HIJRI	23 HIJRI	10YRS 5MONTHS 4DAYS
HAZRAT OSMAN GHANI (R.A)	23 HIJRI	35 HIJRI	12YRS
HAZRAT ALI BIN ABI TAALIB (R.A)	35 HIJRI	40 HIJRI	4YRS 9MONTHS
TOTAL DAUR E KHILAFAAT 29YRS 5MONTHS 13DAYS			

Reference: MISHQAAT VOLUME 4 PAGE 59

Khulfa e raashideen ke baad baqaya sahaba karam (r.a) ka daur 40 hijri se 100 hijri ke darmiyan ka raha yani taqreeban 60 saal, is pehli sadi ke ruqsat hone ke saat saat tamaam sahaba karam (r.a) bhi duniya se ruqsat farma chuke thay, Ab zara ghaur karein ye tamaam sahaba karam (r.a) jo guzre hain kis imaam ki pairwi karte thay honge? aqir ye sab kis imaam ke muqallid (follower) thay ?

Dosto wo sahaba karam sirf rasool allah (s.a.w.s) ki hi pairwi karte thay, aur jin chaar imaamo ki aaj hum tum baat karte hain, aur jinke muqallid hone ka nizam hame apne baap dada se wirasat me mila hai, zara unki paidaish, muqaam e watan aur unke aqwaal bhi deakhte chalein takay maajra samajh me aa jaye ke ye imaamo ke bhi koi imaam thay jo koi aur nahi Allah ke habeeb Muhammad e Arbi (s.a.w.s) hain.

NAME	BIRTH	DEATH	AGE	PLACE	BOOK
Hazrat Imaam Abu Haneefa (R.A)	80 Hijri	150 Hijri	70yrs	Koofa	-
Hazrat Imaam Malik (R.A)	93 Hijri	179 Hijri	86yrs	Madina	Moota
Hazrat Imaam Shafa'e (R.A)	150 Hijri	204 Hijri	54yrs	Misar	Masnad shafa'e
Hazrat Imaam Ahmed Bin Hambal (R.A)	164 Hijri	241 Hijri	77yrs	Damishq	Masnad ahmed

ye chaar imaam aise daur me paida hue thay jab hadeeson ko jama karne ka kaam kiya jaa raha tha, imaam abu haneefa (r.a) ki paidaish isi daur ki shuruwaat me koofa (baghdaad) me amal me aayi, apke paas ahadees ka ilm bahut kam pahuncha aur yahi wajah thi ke apne apni zindagi me ek bhi hadees ki kitaab nahi likhi, sirf apke shagirdo ne apke kahe hue akhwaal (baaton) ko naqal kiya hai aur jab kabi apse koi aisa masla poocha jata tha jiska ilm aaptak nahi pahuncha hota to aap us masle ka faisla apni khudki samajh boojh ke zariye suna diya karte thay lekin iske fauran baad ye bhi keh dete thay ke agar tumhe sahi hadees miljaye to mere faisle (fatwe) ko chohd do aur saheeh hadees ko tham lo, aur yahi baat chaaro imaamo ne kahi hai.

Allah rehmatein nazil kare tamaam imaamo par ke jinhone kitni haq batein kahi

Farmaya imaam abu haneefa (r.a) ne:

- 1) Mere khawl par fatwa dena haram hai jab tak meri baat ki daleel maloom na ho kyu ke hum insaan hai ek fatwa aaj dete hain aur kal esay chohd dete hain aur ek dusri riwayat me hai ke aap apne shagird se keh rahe hain "aye yaqub (imaam abu yusuf) allah tum par raham kare, jo kuch mujhse sunte ho sab mat likh liya karo, kyu ke main aaj ek fatwa deta hoon aur kal ek fatwa deta hoon aur parsu esay chohd deta hoon". **Reference: Mizaanul sha'raani 1/62, Al fulaani eeqaaz page 50, An naafa'ul kabeer page 32**

- 2) Jab dekho ke mere khawl quran ke qilaaf hai to esay chohd do, logone pucha jab aap ka khawl hadees ke qilaaf ho? Farmaya is waqt bhi chohd do, phir pucha jab sahaba (r.a) ke qilaaf ho to? Kaha tab bhi chohd do. **Reference: Uqhdul jayyad page 53, Mizaanul sha'raani 1/26**
- 3) Jab dekho ke hamare qawl quran wa hadees ke qilaaf hai to quran wa hadees par amal karo aur hamare fatwo ko diwaar pe de maro. **Reference: Mizaanul Sha'raani uqhdul jayyad page 53**
- 4) Jo Sahi hadees me ho wahi mera mazhab hai. **Reference: Ibn Abideen hashiya 1/63, Risalah Rasmul Mufti 1/4, Shaiq saleh Fulani Eeqaazul Himmam page 62**
- 5) Kisi shaqs ke liye jaiz nahi ke mere qawl par amal kare jab tak ke esay ye na maloom ho ke ye qawl maine kaha se liya hai. **Reference: Intiqaa fee fazailul salasatul a'immatul fiq'ha page 145, Ibn al qayyum ee'laamul mooqi'een 2/309, ibn abideen hashiya, Al bah rur'raaiq 6/293, Meezaanul sha'raani 1/55, eeqaaz page 52,65, Rasmul mufti page 29 & 32, ibn al qayyum 2/344**

Farmaya imaam malik (r.a) ne:

- 1) Main insaan hi hoon, mujhse qata aur sawaab dono ka imkaan hai, isliye tum meri raye aur fatway me ghaur wa fikr se kaam lo, jo quran wa hadees ke mutaabiq ho esay qubool karlo, aur jo quran wa hadees ke mutaabiq na ho esay tarak kardo. **Reference: Ibn Abdul Barr ne is khawl ko al jaama 2/32 me riwayat kiya hai aur inse ibn hazam ne usoolul ehkaam 6/149, me riwayat kiya hai aur fulaani ne eeqaaz page no 72 me naqal kiya hai.**
- 2) Nabi kareem (s.a.w.s) ke ilawa koi aisa nahi jiski baat lee aur chohdi na jaa sakti ho, sirf nabi kareem (s.a.w.s) hi aise hai jinki har baat ka qabool karna farz hai. **Reference: Ibn Abdul Haadi ne irshaadus saalak 1/227 me is khawl ko imaam malik se sahi qaraar diya hai, lekin ibn Abdul Barr ne al jaame 2/91 me aur ibn hazam ne usoolul ehkaam 6/145, 179 me esay hokum bin ateebah aur mujahid ke khawl ki haisiyat se bayaan kiya hai, taqi uddin sabki ne fatawa 1/148 me ibn abbas ka khawl qaraar diya hai, chunanche imaam abu da'ood ne masaa'el imaam ahmed page 276 me kaha hai ke main ne imaam ahmed ko ye farmate suna ke nabi kareem (s.a.w.s) ke ilawa koi aisa nahi jiski raaye qabool aur tarak na ki jaa sakti ho.**

Farmaya imaam shafa'ee (r.a) ne:

- 1) Koi shaqs aisa nahi jo baaz hadeese bhool na gaya ho, ya baaz hadeese is par muqfi aur poshida na rahi ho, is liye agar maine koi baat kahi ho, ya koi usooli qaida bayaan kiya ho lekin is bare me rasool Allah (s.a.w.s) se meri baat ke qilaaf mankhawl ho, to baat wahi maani jayegi jo rasool Allah ne kahi, aur wahi mera khawl hai. **Reference: Is khawl ko hakim ne imaam shafa'ee se basanad mutsal riwayat kiya hai jaisa ke ibn asaakir ki taariq damishq 15/1/3 me hai neaz mulaheza ho e'laamul mooqi'een 2/363,364 aur eeqaaz page 100**
- 2) Tamaam musulmano ka is baat par ittefaaq (maanna) hai ke jisay rasool Allah (s.a.w.s) ki koi baat miljaye to is ke liye jaiz nahi ke hadees ko chohd kar kisi aur ke khawl par amal karay. **Reference: ibn al qayyum 2/361, shaik al fulaani page 68**
- 3) Jab tumhe meri kitaab me hadees ke qilaaf koi baat mile to tum hadees ko lo aur meri baat ko tarak kardo. **Reference: Harwi Zam ul kalam 3/47/1, Qateeb Al ehtejaaj bish shafa'ee 8/2, ibn akaasir 15/9/1, Allama Noowi al Majmoo 1/63, ibn al qayyum 2/361, Fulaani page 100, Abu Nayeem Haliyah 9/107, ibn habban 3/284**
- 4) Jab sahi hadees milay to wahi mera mazhab hai. **Reference: Sheraani 1/57, Fulaani page 107**
- 5) Mera khawl jo bhi ho lekin agar nabi (s.a.w.s) se iske qilaaf sabit ho to is surat me hadees par amal karna wajib hoga aur meri taqleed (blindly follow) karna ghalat aur bekaar hoga. **Reference: ibn abi haatim aadaabush shafa'ee page 93, aur abu nayeem asbahani aur ibn akaasir ne taariq damishq 15/9/2 me naqal kiya hai.**

Farmaya imaam ahmed bin hambal (r.a) ne:

Imaam ahmed bin hambal (r.a) mazkoora aa'imma (4imaams) karam me hadees ke sabse bade aalim aur sabse ziyada hadeeso par amal karne wale thay, iski wajah ye thi ke aap ki paidaish in chaar imaamo me sabse aaqir me hui thi, aur apke daur me ahadees tedaat me bahut ziyada jama ho chuke thay aur yahi wajah thi jo aapke hisse me ahadees ka ilm bamuqabil dusre imaamo ke sabse ziyada raha, aapne un tamaam hadeeso ko apni kitaab masnad ahmed me jama kar rakha hai, aap hadees se hatkar qayaas (zaati raye aur manghadat faisle) par mushtamil (based on) kitabon ke likhne aur logo me aam karne ko na pasand karte thay. Isi liye inhone kaha hai...

- 1) Meri taqleed na karo aur na malik, shafa'ee, aouzaa'ee ki aur na hi sauri ki balki tum waha se masa'il ka hal nikalo jaha se inhone nikala hai.
Reference: Fulaani eeqaazul himam page 113, ibn al qayyum ee'laamul muqi'een 2/302.
- 2) Itteba ye hai ke nabi (s.a.w.s) aur sahaba se jo sabit ho aadmi iski itteba kare, phir iske baad essay taaba'een ke akhwaal ki itteba karne na karne ka iqtiyaar hasil hai. **Reference: Masaa'il imaam ahmed ba rawayat abu da'ood page 276 & 277**
- 3) Au'zaa'ee malik aur abu haneefa ki raaye raaye hi hai, mere nazdeek inka darja hujjat (daleel) na hone me barabar hai daleel wa hujjat to sirf ahaadees aur aasaar hai. **Reference: jaame bayanul ilm labin Abdul Barr 2/149.**
- 4) Jisne nabi kareem (s.a.w.s) ki hadees thukraadi wo halaakat (tabaahi) ke dahaane (last stage) par hai. **Reference: ibn al joozi Munaaqibul imaam ahmed page 182.**

Khulasa: Ye hai chaaro imaam ke aqhwaal (batein) hadees par amal karne ki takeed aur unki andhi pairwi se saqt mumaaniyat ke bare me, essay badkar wazeh aur saaf baat kya ho sakti hai ke ye tamaam naseehatein chaar imaamo ne apni rehti zindagi me hi kardali aur ye imaam kabi bhi quran wa hadees ke qilaaf nahi thay lekin inke kuch zaati akhwaal (own words) zaroor qilaaf hain (jo inlogone sahi hadees ke na milne ki soorat me jaari kiye hue thay aur jiske jari karne ke fauran baad ye bhi naseehat kardi thi ke agar tumhe sahi hadees miljaye to hamare akhwaal ko chohd do aur sahi hadees ko thaam lo) ye sab isliye hua tha kyu in imaamo ke daur me hadeeso ko jama kiye jane ka kaam shuru to ho chuka tha lekin mukammal nahi hua tha, lehaza saari hadeese inlogo ke ilm me nahi aa saki yahi wajah thi ke in chaaro imaamo ne saaf kehdiya tha ke agar tumhe sahi hadees miljaye to hamare fatwo ko chohd do aur sirf rasool allah (s.a.w.s) ki hadees par amal karo, magar afsoos hai un logo par jinhone in chaar imaamo me se kisi ek imaam ke muqallid (follower) hone ko apne oopar farz karliya hai jabke in imaamo me se kisi ne bhi unke muqallid hone ko nahi kaha, so jo koi bhi sahi hadees ko sirf isliye chohd de ke wo in imaamo ke akhwaal (baaton) ke qilaaf hai to wo khud in imaamo ki muqalifat kar raha hai chunanche farman e baari ta'aala hai...

Aye Muhammad (s.a.w.s) tumhare rab ki qasam jabtak log ikhtalaafi umoor (apas ke jhagday masaa'il) me tumhe haakim (faisla karne wale) na maan le moomin nahi ho sakte, phir jo kuch tum faisla karo essay apne dilo me koi tangi mehsoos na kare aur mukammal taur par essay tasleem karle.

[Sureh Nisa 4 Aayat 65]

Jo log rasool ke hukum ki mukhalifat karte hain inhe darna chahiye ke wo kisi fitne me muhtela na ho jaye, ya inpar koi dardnaak azaab na aa jaye

[Sureh Noor 24 Aayat 63]

Phir agar tum kisi cheez me jhagad pado to essay lautao Allah ta'aala ki taraf aur rasool ki taraf agar tumhe Allah ta'aala par aur qayamat ke din par imaan hai ye bahut behtar hai aur anjaam ke lehaaz se sabse acha hai.

[Sureh Nisa 4 Aayat 59]

Khulasa: Musalmano ye baat to taye hai ke in charo imaamo ne saaf kehdiya tha ke agar wo kisi maamle me apni zaati raye ya faisla sunaye hain to ho sakta hai jis maamle ka wo faisla sunaye hain iske talluq se allah ke nabi (s.a.w.s) pehle se faisla farma chuke ho, lehaza jab kabi tum essay pao to hamare fatwo ko chohd do, aur jo faisla rasool allah ka hai essay thaam lo aur jaanlo ke allah ke nabi ne jo kaha wahi hamara faisla hai aur allah ke nabi ka har faisla sar aankho par. Chunanche farmaya Allah rabbul izzat ne...

Momino ki baat to ye hai ke jab kabi inhe Allah aur rasool ki taraf inke darmiyan faisla karne ke liye bulaya jata hai to wo kehte hain ke humne suna aur itaa'at ki, aur wahi log kamiyaab hain, aur jin logo ne Allah aur rasool ki itaa'at ki aur Allah se darte rahe aur gunahon se parez kiya to wahi log baa muraad (kamiyabi ki manzil ko pahunchne walay) hain.

[Sureh Noor 24 Aayat 51 & 52]

MUHADDIS	BIRTH	DEATH	AGE	PLACE	BOOK
Hazrat abu Muhammad Abdullah abdur rehman bin fazal (r.a)	180 hijri	255 hijri	75yrs	Samarkhand	Daarmi
Hazrat abu Abdullah Muhammad bin ismail bukhari (r.a)	194 hijri	256 hijri	62yrs	Bakhara	Bukhari shareef
Hazrat abu da'ood sulaiman bin ash'as (r.a)	202 hijri	275 hijri	73yrs	Basra	Abu da'ood
Hazrat abu al hasan Muslim bin hijaz (r.a)	204 hijri	261 hijri	57yrs	Nesha poor (Kharasaan)	Muslim
Hazrat abu isa Muhammad bin isa bin saura (r.a)	209 hijri	279 hijri	70yrs	Tirmaz	Tirmizi
Hazrat abu Abdullah Muhammad bin yazeed bin majah rab'ee (r.a)	209 hijri	273 hijri	64yrs	Iraq (Qarween)	Ibn majah
Hazrat abu abdur rehman bin ahmed bin shu'aib (r.a)	215 hijri	303 hijri	88yrs	Kharasaan	Nasai
Hazrat abu hasan bin ali bin umar (r.a)	305 hijri	385 hijri	80yrs	Baghdaad	Daarqatni
Hazrat abu baker ahmed bin hussain (r.a)	384 hijri	458 hijri	74yrs	Behaaqi (Nesha poor)	Behaaqi
Hazrat shaik wali uddin Muhammad bin Abdullah qateeb (r.a)	435 hijri	516 hijri	81yrs	Maru (Tabrez)	Mishqaat

Ye wo muhaddiseen hai jinhone hadeeso ko jama karne ka kaam kiya tha.

Tesre qism ke log:- jinka kehna hai ke hamare baap daada se jo chale aa raha hai wahi sahi hai aur iski daleel unke paas ye hai ke hamaray baap dada purane zamane ke hai lehaza wo ghalat nahi ho sakte.

Jawab: Maa baap ki itaa'at aur farma bardari karna to be shak imaan ka ek hissa hai lekin dosto hame deen ke maamle me sirf quran aur hadees se daleel leni chahiye na ke baap dada ke tareeqo se, agar apke baap dada jo tareeqe par thay ya hain wo quran hadees ke mutabiq hai to koi baat nahi lekin agar iske bar khilaaf hue to inke tareeqo par amal nahi karna chahiye. Chunanche farman e baari ta'aala hai

Aur inse jab kabi kaha jata hai ke Allah ta'aala ki utaari hui kitaab ki pairwi karo to jawab dete hain ke humto is tareeqe ki pairwi karenge jis par humne apne baap dadao ko paya, go inke baap dada be aqal aur raah se bhatke hue ho.

[Sureh Baqara 2 Aayat 170]

Note: yaha is aayat me Allah ta'aala keh rahe hain ke ho sakta hai tumhare baap dada be aqal ho, ya seedi raah se bhatke hue ho, to kya tab bhi tum unki pairwi karoge? Lehaza sirf tume hi nahi balki tumhare baap dadao ko bhi Allah ke kalaam (quran) aur rasool Allah (s.a.w.s) ki hadees ke mutabiq hona chahiye. Allah hame baap dada ki andhi pairwi karne aur a'emma paristi ke daldal me phasne se mehfooz rakhe aur zindagi ke har maamle me sirf Rasool Allah (s.a.w.s) ke tareeqo ko apnane ki taufeeq ata farmaye Aameen...

Chauthay qism ke log:- ye wo log hai jo kehte hain ke rasool Allah ne rafa al yadain karne se saqti se mana kiya hai aur iski daleel me ek hadees ko tod marod kar pesh karte hue kehte hain ke rasool (s.a.w.s) ne haat uthane ko isliye mana farmaya kyu ke ye shareer ghodo ke apni domo ko hilane se mushabehat rakhta hai.

Jawab: Jin hadeeso ko ye hazraat daleel banakar pesh kiya karte hain wo yahan nichay naqal hain lehaza nazar farmaye.

1) Jabir bin Samra (R.A) ka bayaan hai ke rasool Allah (s.a.w.s) ke saat jab hum log namaz padhte to namaz ke ihtataam par dayein bayein assalamu alaikum wa rehmatullah kehte hue ishara bhi karte thay, ye deakh kar rasool Allah (s.a.w.s) ne irshad farmaya tum log apne haat se is tarha ishara karte ho jaise shareer ghodon ki dumein hilti hai tumhe yahi kafi hai ke tum qa'eday me apni raano par haat rakhe hue dayein bayein chehra karke assalamu alaikum wa rehmatullah kaha karo. **Reference: Sahi al Muslim hadees no: 970, Abu Da'ood hadees no: 998, 999, An Nasai hadees no: 1184, 1317, 1325**

2) Jabir bin samra (R.A) ka bayan hai hum log rasool Allah (s.a.w.s) ke saat namaz padte to namaz ke iqtetaam par assalamu alaikum kehte hue haat se ishara bhi karte thay, ye deakh kar rasool Allah (s.a.w.s) ne farmaya 'tume ye kya hogaya hai? Tum apne haton se istarha ishara karte ho goya wo shareer ghodon ki dumein hain, tum me se jab koi namaz khatam kare to apne bhai ki janib sirf mu karke assalamu alaikum wa rehmatullah kahe aur haat se ishara na kare. **Reference: Sahi Muslim hadees no: 971, Ibn Majah hadees no: 859, Raa'je hadees no: 970**

Khulasa: Ab zara koi ye bataye ke rasool Allah (s.a.w.s) jab sahaba ko haat se ishara karne par tok rahe thay tab sahaba karam kounsi haalat me thay? Qae'day me ya qiyaam me? Be shak Qae'day ki haalat me thay, to phir rafa al yadain ka qae'day se kya talluq? Rafa al yadain to sirf qiyam ki haalat me kiya jaata hai yahan hadees khud kehrahi hai ke baaz sahaba karam (r.a) salam pherte waqt assalamu alaikum wa rehmatullah kehte hue dono haat se dayein (right) bayein (left) ishara karte thay jaise ke hum aur aap apne dosto ya bado se mulaqaat ke waqt door se ya kabi qareeb se haat ke ishara se salam karte hain bas aisa hi amal sahaba ne namaz me Qae'day ki haalat me salam pherte waqt kiya tha lekin iske barqilaaf agar hum thodi dare ke liye ye baat maan bhi lein ke mazkoora hadees rafa al yadain ke bare me hi hai jaisa ke munkireen e rafa al yadain kehte hain to phir inse hamara ye sawal hai ke jab hum namaz ke shuru me Allahu akbar kehkar haat bandhte hain us waqt bhi to rafa al yadain karke hi haat baandhte hain, aur isi tarah eidain (Ramzan wa Bakrid) ki namaazo me zayed takbiraat kehte hue rafa al yadain karte hain, to insab ka kya karein? kya ye bhi chohd dein? Kyuke aap ke hisaab se to rafa al yadain ka karna sharer ghodo ki dumo ke hilne jaisa hai ya phir log shayad eidain ki namazon me bagalon me both rakkar namaz padne aatay hoge jiski wajah se inhe ek se ziyada martaba rafa al yadain karne ka hukum diya gaya hai. Lehaza mere musalman bhaiyo haq wo nahi to hamari aqal hame samjhati hai balki haq to wo hai jo Allah ne apne kalaam quran me nazil kiya hai aur jo Muhammad (s.a.w.s) ne apni ahadees me bayaan kiya hai. Rafa al yadain ka karna to nabi kareem (s.a.w.s) ki sunnaton me se hai aur jo iske qilaaf kehtay hain wo bas apni kam ilmi ki wajah se ghalat fehmi ke shikaar ho rahe hain ya phir apne imaamo ki muhabbat aur unki andhi taqleed ki zid inhe haq ko tasleem karne se door rakhi hui hai. Allah se Dua hai ke Allah tamaam musalmano ko deen ki sahi samajh ata karay AaMeen...

RASOOL ALLAH (S.A.W.S) KE FAISLE SE RAZI NA HOKAR DUSRON KE PAAS APNA MAAMLA LEJANE WALAY MUSALMAN KI SAZA HAZRAT UMAR FAROOQ (R.A) KE HAATON

Hafiz abu ishaaq ibrahim bin abdur rehman bin ibrahim bin duhayyim ne apni tafseer me zumra ki riwayat ko bayan kiya hai ke do aadmiyon ne nabi kareem (s.a.w.s) ki qhidmat me apna jhagda pesh kiya to aapne haq wale ke haq me faisla farmaya diya to jiske qilaaf faisla hua isne kaha ke main is faisle ko qabool nahi karta: iske saati ne kaha: tu kya chahta hai? Isne kaha ke hum abu baker siddiq (r.a) ke paas faisla karayenge.

Wo dono abu baker siddiq (r.a) ke paas chale gaye to jiske haq me faisla hua tha isne kaha ke humne rasool Allah (s.a.w.s) se bhi faisla karaya hai aur aap (s.a.w.s) ne mere haq me faisla farmaya hai ye sunkar abu baker siddiq (r.a) ne kaha ke tum dono is faisle ko qabool karo jo rasool Allah (s.a.w.s) ne farmaya hai magar jiske qilaaf faisla hua tha isne is baat ko qabool karne se inkaar kardiya, aur kaha ke hum Umar (r.a) se faisla karayenge...

Wo dono hazrat Umar (r.a) ke paas chale gaye to jiske haq me faisla hua tha isne kaha ke humne rasool Allah (s.a.w.s) se bhi iska faisla karaya hai aur aap (s.a.w.s) ne mere haq me faisla farmaya hai lekin isne rasool Allah (s.a.w.s) ke faisle ko qabool karne se inkaar kardiya hai: hazrat Umar (r.a) ne essay pucha: kya ye baat sach hai? To isne bhi kaha ha sach hai to Umar (r.a) ghar me chale gaye aur jab wapas aaye to inke haat me talwar thi aur aate hi is shaqs ka sar qalam kardiya. **Reference: Durre Mansoor 2/322, At tafseer ibn abi hatim 3/994**

➔ Isi mauqay par niche likhi qurani aayat nazil hui

Aye Muhammad (s.a.w.s) tumhare rab ki qasam jabtak log ikhtalaafi umoor (apas ke jhagdo) me tumhe haakim (faisla karne wale) na maan le moomin nahi ho sakte, phir jo kuch tum faisla karo essay apne dilo me koi tangi mehsoos na kare aur mukammal taur par essay tasleem karle. **[Sureh Nisa 4 Aatat 65]**

Khulasa: Jab umar farooq (r.a) ko is baat ka pata chala ke jis masle ka wo faisla sunane jaa rahe hai uska faisla pehle se rasool Allah (s.a.w.s) farma chuke hai to hazrat umar farooq (r.a) bahut ghazabnaak hue aur talwar se us shaqs ki garden dhad se juda kardi jo rasool Allah (s.a.w.s) ke faisle se raazi nahi hua, to phir hum musalman kyu ghaur wa fikar nahi karte? Is hadees me khula sabaqh hai har us shaqs ke liye jo hadees miljane ke bawajood, bajaye hadees par amal karne ke apne apne maslak ke imaamo ke khawl wa fatwo ko rasool Allah (s.a.w.s) ki ahadees par tarjee dete phirte hain, jabke hazrat umar bin qattab (r.a) ne to nabi ke faisle ke qilaaf apna faisla sunane ki jurrat nahi ki aur jab ye jana ke jo mamla unke paas aaya hai uska faisla nabi kareem (s.a.w.s) pehle se suna chuke hai to darke mare laraz gaye aur itna ghazabnaak hue ke talwaar se us shaqs ka jo nabi kareem (s.a.w.s) ke faisle se raazi nahi hua tha sar dhad se alag kardiya. To musalmano tum kya samajhte ho ke agar tum nabi ki hadees par apne imaamo ke khawl wa fatwo ko tarjeeh doge to tumhe yu hi chohd diya jayega? Nahi mere dosto aaj umar (r.a) nahi rahe to kya hua umar ka rab Allah to hai jo hamari kartooton ko hamesha se deakh raha hai.

To doston aap bas Allah aur uske rasool (s.a.w.s) ki itaa'at karte rahen aur jaahilon se na uljhen haan agar koi shaqs tumhare paas tehqeeq ki gharz se aaye to usay haq baat batane me piche na hatein kyu ke ilm e haq (Correct Knowledge) ko chupana bhi bahut bada gunaah hai jiska zikar Allah ta'aala ne **(Sureh Baqara Chapter 2 Verse no 159 & 174 to 176)** me kiya hai aur aap (s.a.w.s) ki Ahadees me bhi ilm ko chupane walon ke liye saqt wa'eedein maujood hain, yaha par ek aur baat bhi batata chalo ke momin ki ye sifat hoti hai ke wo koi bhi kaam bagair sonche samjhe nahi karte balki iske barqilaaf har kaam samajhdaari aur hoshiyaari se karte hain, kyu ke baat kisi se mukhfi (chupi hui) nahi hai ke har daur me **"Ahlay-Tawheed"** (jo Allah ko zaat wa sifaat me ek maante hain aur iske ilawa kisi ke aage nahi jhuktay aur quran wa hadees se takrane wali har baat ko rad karte hue uske qilaaf utt khade hote hain) ke be shumaar dushman rahe hain jo **Ahlay-Tawheed** ko luqsaan pahunchanay ki laakh koshishay karte rehte hain isi liye Allah ta'aala ne bhi haq par chalne walay momin bando ki himmat afzai ke liye apne paak kalaam me irshaad farmaya hai...

"WALA TAHINU WALA TAHZANU WA ANTUMUL AA'LAUNA IN KUNTUM MU'MINEEN"
TUM NA SUSTI KARO AUR NA GHAMGEEN HO, TUM HI GHAALIB RAHOGE, AGAR TUM MOOMIN HO.
[Sureh Aal Imran Chapter 3 Verse Number 139]

Allah ke nabi (s.a.w.s) ne farmaya tha ke Musalman to wo hotay hain ke jinke haat ya paau ya zaban aur kisi bhi amal se dusron ko takleef nahi pahunchti. Maalum ye hua ke ye log jo haq pe chalne walon ko takleef de rahe hain wo haqeeqat me musalman hi nahi hai balke sirf inke naam musalmano ke hai. Dua hai ke Allah hum tamaam musalmano ko in mushriko aur biddatio ke shar se hamesha mehfooz rakhe aur jinke haq me hidayat manzoor ho Allah unhe bhi apni hidayat se seraab karde Aameen...

**ISSE PEHLE KE MAIN IS MAZMOON SE IKTEFA KARU ALLAH RABBUL AALAMEEN KA WO PAAK IRSHAD NAQAL KARNA CHAHUNGA
 JO ALLAH TABARAK WATA'AALA NE APNE PAAK KALAM QURAN MAJEED ME BAYAN KIYA HAI**

**"QUL INNA HUDALLAHI HUWAL HUDAA, WALA INIT TABA'TA AHWAA AHUM BA'DALLAZI JAA AKA MINAL ILMI MAALAKA
 MILLAHI MIYU WALIYYU WALA NASEER"**

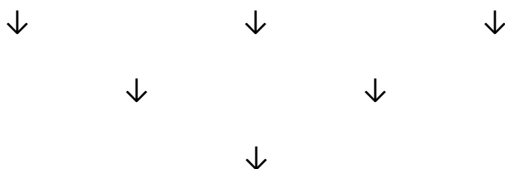
"Aap (s.a.w.s) kehdiye ke Allah ki hidayat hi hidayat hai aur agar aapne bawajood apke paas ilm aajane ke phir in (gumrah logo) ki khwahisho ki pairwi ki to Allah ke paas aapka na koi wali hoga aur na madadgaar"
[Sureh Baqara 2, Aayat 120]

Khulasa: Is aayat me Allah ta'aala bhale hi nabi kareem (s.a.w.s) se khitaab kar rahe hai lekin darasal is aayat me ummat e Muhammad (s.a.w.s) ke liye Allah ki taraf se ek paigham aur saqt wa'eed (warning) hai ke agar tum logone haq baat maloom hone ke bawajood sirf logo ka dil rakhne ke liye ya unki narazgi ke dar se haq ko tasleem karne se inkaar kardiya aur gumrah logo ki khwahisho ki pairwi ki to tumhe Allah ke azaab se koi wali aur madadgaar nahi bacha sakta.

Ek ghalat fehmi aur uska khulasa: Baaz logone is qism ki aayat se ghalat mafhoom nikala hai ke allah ke paas inhe dozaq se bachane inke fauth shuda buzrug aur allah ke wali madadgaar banker aayenge aur istarha inlogone haqeeqi wali (dost) aur haqeeqi naseer (madadgaar) allah ko chohdkar uske bando ko apna madadgaar samjha aur lafz **Wali** ko to Allah ke chand bando ke liye khaas kar rakha hai lekin agar hum quran ko zara gaur wa fikar ke saat theek se samajhkar padhenge to pata chalega ke haqeeqi dost aur madadgaar koi aur nahi sirf Allah ki zaat hai, matlab is aayat ka ye hai ke sirf Allah hi tumhara wali aur madadgaar hai aur jab Allah hi saza dene ka irada karle to iske muqaable me tumhe koi dusra wali ya naseer nahi bacha sakta (yani Allah ke ilawa koi dusra madadgaar hai hi nahi to kaha se bachayega).

SIRF ALLAH HI HAMARA WALI (DOST) AUR NASEER (MADADGAAR) HAI

CHUNANCHE FARMAN E BAARI TA'AALA HAI



**"ALAM TA'LAM ANNALLAHA ALA KULLI SHAI'IN QADEER. ALAM TA'LAM ANNALLAHA LAHU MULKUS SAMAWATI WAL ARZ,
 WAMA LAKUM MIN DOONILLAHI MIYU WALIYYU WALA NASEER"**

Kya tu nahi jaanta ke Allah ta'aala har cheez par Qadir hai? Kya tujhe ilm nahi ke zameen wa Aasman ka Mulk Allah hi ke liye hai aur Allah ke siwa tumhara koi Wali aur Madadgaar nahi.
[Sureh Baqara 2, Aayat 106 & 107]

Aaqir me dua hai ke Allah hum tamaam Musalmano ko ek dusre ko samajhne ki tadap aur Quran wa Hadees par ghaur wa fikar karte rehne ka Shauqh aur rasool Allah (s.a.w.s) ko apna Hakim wa faisal tasleem karte hue Unke har hukum ko apni zindagio me NafizZ karne ka jazba wa taufeeQ ata farmaye AaMeeN.....

قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ
مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ^{البقرة ١٢٠}

Aap (s.a.w.s) keh dijiye ke Allah ki hidayat hi hidayat hai aur agar aap ne bawajood apke paas ilm aa jane ke phir in (gumraah logo) ki khwahisho ki pairwi ki to Allah ke paas aap ka na koi wali hoga aur na madadgaar.

[Surah Baqara 2 Aayat 120]

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ
وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ^{الشورى ٢١}

Kya inlogo ne aisay (Allah ke) shareek (muqarrar kar rakhe) hain jinhone aisay ahkaam deen me muqarrar kardiye hain jo allah ke farmaye hue nahi hain. Agar faisla ke din ka wada na hota to (abhi hi) inme faisla kardiya jaata. yaqeenan in zaalimo ke liye dardnaak azaab hai.

[Surah Shu'raa 42 Aayat 21]

**WA AaqIRUDDAwaana ANIL HAMDU LILLAHl RABBIL
AAlAMEEN.**

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